there. (The Todas are the only group in this region who habitually wipe the rectum with green leaves.)

2.11. The nose is cleaned by holding it between the index finger and thumb of the left hand, and blowing the mucus onto the ground. With babies, a relative sucks the nose and then spits the mucus out.

No one should spit on the floor of the house or blow his nose there. Well-mannered people do not spit on the yard outside either, but might instead spit on the grass of the village green provided nobody else was nearby. Furthermore, people do not spit in a temple out of respect for the god; nor on a funeral ground. Two types of spittoons, nowadays of brass, are kept in the house: a *kuplike* for men and an *uggu kiṇḍi* for men and old women. The latter vessel must be kept in the outer room, and although men do use the vessel they will not touch it. The men's spittoon, *kuplike*, must not be used by women, but may be carried into the inner, more sacred room of the house.

Spitting is an act that normally accompanies the chewing of tobacco. It is charged with a good deal of social significance. Thus if a woman spits on the ground near an enemy, this means: "I don't like you — go away!" A man will spit at an enemy when abusing him, but if he otherwise spits in someone's direction it means he is going to fight with that person. If during a ceremony a boy is staring at a girl in the crowd, she either opens her mouth to show that she will accept his advances, or spits on the ground to show she does not. Until the nineteenth century one of the severest punishments for a woman was to make her drink water from an earthen spittoon in public.

2.12. Badagas clean the teeth by rubbing them with charcoal and then rinsing the mouth. Those who have settled in the Waina:ḍ (the Waina:ḍ Gaudas) make a black powder for cleaning the teeth, by frying up the husks of grain with salt. A proverb wisely admonishes that, "The teeth are spoiled by not picking with a stick."

2.13. In early days Badaga women rubbed butter into their hair and bodies (as Toda women still do); but they used no scents. In those times women had no hair brushes, and so they would take the prickly seed pod of the thorn-apple, dry it out, and use it instead. Now hairbrushes are universally used.

Women regularly remove their armpit and pubic hair nowadays, with the help of a special soap sold in the market which causes the